

Revelations Of God Shiva, Krishna And The Gita

By Yogi Khem Jokhoo

In the path of devotion, it is generally believed that the sermonizer of the Gita is Lord Krishna, an incarnation of God. An essenceful summary of the Gita is that Arjuna received 18 chapters containing some 700 slokas of divine elevated directions from God advising him how to live a life of a householder in the “family path” and yet live a life of purity. The first six chapters of the Gita teaches the benefits of Karma yoga, the second six chapters discusses the rudiments of Bhakti yoga and the final six chapters explains the essence of Jnana yoga. Finally, after explaining all the many types of yoga to Arjuna, God advised Arjuna in Gita c18v6 that in his considered opinion, he should follow the path of Karma Yoga.

Krishna of Gita and Krishna of Devaki

How does one reveal to a “worshipper of Krishna” and a “lover of the Gita” that Krishna of the Gita is another name for God Shiva and not the first child prince of the golden age born to Devaki and Vasudev and raised by Yashoda? Lovers and worshippers of Krishna are therefore encouraged not simply to read or listen to the Gita, but be prepared to study and churn its knowledge in deep meditation so that they can experience the knowledge as well as God as recommended in the Gita.

God’s Promise to the World

The commentary will examine when, where and why this knowledge was given and by whom. By then, one ought to have the realization and would come to know that the Shrimat Bhagavad Gita was spoken directly by God Shiva through the lotus lips of Arjuna (Brahma) in the auspicious confluence age at the end of Kaliyug. The Gita refers to the confluence age as “purushottam sangam yug”. The Gita is the only scripture of Sanatan Dharma written in the “first person” and prefixed with “Shrimat Bhagavad” that means the “direct elevated versions of God”. This then assumes that the Shrimat Bhagavad Gita to be the “mother of all scriptures”. This revelation can be found in Gita C4 where verses 7 and 8 specifically quotes God’s promise that he will descend and “embody himself” when there is unrighteousness and irreligiousness in the world. He states very clearly that his descent is for the sole purpose to protect the virtuous, destroy the evil and to re-establish dharma as well as the “land of Krishna called Vaikunth or the golden age”.

This understanding will then enable the “devotees of Krishna” to fully understand the picture of Krishna and Arjuna seated in the chariot drawn by five horses with Krishna holding the reins, as the Pandavs and the Kauravs prepared for the great Mahabharat episode. Devotees of Krishna and the Gita would then come to know that this “one and only” descent of God Shiva in a kalpa is the real “MahaShivratri” where “ratri” refers to the dark ages of irreligiousness and unrighteousness. This descent is also called Shiv Jayanti, the divine birth of God Shiva on Earth.

God is not subjected to Birth and Rebirth

The devotees and lovers of the Gita must be immovable in their belief that God is not subjected to the cycle of birth and rebirth. God is “abhogta” meaning that He is above the bondage of karma, nature and matter. Therefore, if God is “abhogta”, he surely does not have a mother or father nor does He ever take birth of woman. In Gita c9v11, God tells Arjuna quote “ Fools, not knowing my supreme nature, think low of Me, the Lord of creation who have put on the human body. That is, they take me, who have appeared in human garb through my Yogamaya for the deliverance of the world, to be an ordinary mortal”. God continues to advise in Gita c10 v3 quote “He who knows me in reality as without birth and without beginning, and as the supreme Lord of the universe, he, undeluded among men, is purged of all sins”. See also Gita c7v24-25 & c8v9. Therefore, all the epithets in the Gita that refers to Krishna are but the divine attributes of God Shiva who is the only One who can liberate mankind when trapped in the chains of Ravana. In summary, the name Krishna and the many other names in reference to Krishna in the Gita are epithets of God. A similar analogy can be made stating that Lord Rama of the Ramayana is another name for God and should not be confused with King Ramachandra of Treta yug or Chandravanchi. Tulsidas explains it nicely when he says ‘Ake Ram jo sab se nyaarra, Ake Ram bhi sakal pasaraa” meaning one God(Rama) who is distinct and beyond physical form.

ShyamSundar- The Biography of Krishna

Krishna, the son of Devaki and Vasudev is called ShyamSundar. ShyamSundar refers to the history and biography of Krishna’s 84 births in a kalpa. The understanding of the name ShyamSundar is possibly the key to understand the difference between Lord Krishna of the Gita and Shri Krishna, the son of Devaki. ShyamSundar tells the entire history and geography of the world cycle. It gives the stage of purity, attitude and the conduct of the world at any time in the cycle. In the Golden and Silver ages, Krishna is the most beautiful, has ultimate authority of the world and wore the double crown of purity and authority. There he is called “Sundar”, the beautiful one who enjoys perfect peace, purity and prosperity. In the dark ages of copper and iron, his birth is reflective of the stages of the ages and in this period, he is called “Shyam”. In particular, when he is Arjuna, which is the 84th birth of Krishna, he is definitely Shyam and this is the episode of Arjuna, listening to God Krishna in the chariot, absorbing the knowledge of the Gita to transform himself from Shyam back to Sundar, the first prince of the Vaikunth called the Golden Age. The icons and murtis are the only remaining evidence of ShyamSundar history. In regal and royal form and with a fair complexion, Krishna is Sundar. In dark blue form, Krishna is Shyam in reference to his copper and iron age births.

The Chariot with Krishna and Arjuna

The very first picture in the Gita shows Krishna and Arjuna in a chariot drawn by five horses with Krishna holding the reins. If Arjuna was going to war, why was Krishna holding the reins? The chariot represents the body of Arjuna and the five horses are symbolic of the five senses. The deep spiritual significance of this is in direct reference to c4v7 of the Gita which says, “God descends on earth when unrighteousness prevails and He “embody Himself” to protect the virtuous, destroy the vices and to re-establish dharma”. To “embody Himself” means that He uses the body of Arjuna (Brahma) to teach the knowledge of the Gita, because the very Gita says

God is above the bondage of birth and rebirth, nature and karma (abhogta). The picture of Krishna and Arjuna in the chariot therefore is only symbolic. It simply demonstrates that when God, the Supreme Soul, who does not have a body of his own descends on earth, He incarnates into the body of Arjuna (Brahma). It means that when God is speaking through the mouth of Arjuna, two souls are present in the body of Arjuna with God playing the dominant role as the sermonizer and the soul of Arjuna becomes the listener. This is the same as Krishna holding the reins, which means that he is sermonizing while Arjuna is listening and inculcating the knowledge. Holding the reins is to control the five horses but it means to assist spiritual seekers to have control of the mind over the five senses. Gita c11v3 clarifies that the chariot is symbolic when Arjuna asks Krishna “Lord, you are precisely what you declare Yourself to be. But I long to see Your divine form”. God replies in Gita c11v8 quote “But surely you cannot see Me with those gross eyes of yours, therefore I vouchsafe to your divine eyes. With this you behold my divine power of Yoga”. This is a very deep subtle point and must be understood with immense clarity. To understand this, one must study and experience the knowledge of the Gita, not just read it, but inculcate and experience it as Arjuna did.

The Birth of the Shrimat Bhagavad Gita

When was this knowledge given? This knowledge was given at the end of the Iron Age in a period that spans about 100 years called the “auspicious confluence age or purshottam Sangam yug”. This is at the end of kaliyug when irreligiousness and unrighteousness prevail. God’s descent and incarnation on earth is known as Shivratri and it is also the birth of the Gita. In the path of devotion, it is generally believed that God Shiva descends in the night. In the path of knowledge, “ratri” refers to the dark ages of copper and iron when immorality and lawlessness are prevalent. It is said that Draupadi, who could not control her tongue, angered the Kauravs by saying that they were all blind since they were following their blind father. In retaliation, a family war ensued to settle the distribution of wealth and property. This war however is only symbolic and it refers to the war of the vices and the virtues or the Kauravs and the Pandavs. This was not a physical war. It is the subtle war between the mind and intellect as well as the body and soul. In the Gita c3v42 it is said the senses are more important than the body, but the mind is superior to the senses, whereas the intellect is superior to the body, senses and the mind, but the soul is the master of all. Arjuna’s hesitation to fight means that people were bodyconscious and not soulconscious or Godconscious. Bodyconsciousness means to forget that you are a soul and to believe you are the body. This happens when the vices of anger, greed, ego, lust and attachment have conquered the mind and intellect leaving the soul helpless and in the deep sleep of ignorance. This is why Krishna is called Shyam in the dark ages

Shiva’s Cosmic Dance - Naturaja

Why was this knowledge given? This war between the vices and the virtues is really the mahabharat war. This war is part subtle and part physical. The subtle part is the war between the mind and intellect as well as between the body and soul. The physical part of the war is when all the elements begin to cooperate and through catastrophic events purify themselves. This physical part of the Mahabharat war is referred to as Shiva’s cosmic dance. The knowledge of the Gita as taught by God Shiva through the mouth of Arjuna (Brahma) is called “Shiva’s dance of

knowledge”. This is but the true “Naturaja”.

The Sermonizer of the Gita is God Shiva

The Gita’s knowledge was spoken by God Shiva through the mouth of Brahma to create the Brahmin clan who assisted Him to defeat the vices or evil forces of the world. The Brahmin clan is the mouth born progenies of Brahma who were the Pandavs and the Shiv Shaktis. Those who followed the vicious path were the kauravs. This divine knowledge is the only weapon to destroy the vices. The Ramayana refers to this weapon as the “Brahma Astra”. This is because all other weapons only made Rawan unconscious. It was only the “Brahma Astra” that had the power to destroy the Rawan. In fact, the Brahma Astra is not a physical bow and arrow, it is the combination of Gyan and Yoga. Rawan is the five vices of anger, greed, ego, lust and attachment. It is the five evils spirits called maya. When one follows the path of the vices, the veil of maya closes the divine intellect or third eye. Therefore the aim and objective of Shiva’s descent is to protect the virtuous, destroy the vices of maya, re-introduce righteousness and re-establish the deity religion and the golden age. The Gita is the only scripture that is written in the first person and it is the direct versions of God Shiva. It is the only scripture that deals with knowledge and yoga. It is the only scripture that has “shrimat” as part of its title. At the end of every chapter, it closes with the appropriate type of yoga practice based on the knowledge spoken.

Confluence Age and Festivals.

All the major Hindu religious festivals have their origin in the confluence age and their roots are the embodiment of spirituality. The first, Shivratri is the incarnation of the Supreme Soul Shiva into Brahma. Here Shiva is the name of God and “ratri” means night. This teaching of Shiva is in fact the knowledge as written in the Gita. Yes, the Gita was spoken by Shiva through Brahma in the confluence age, but it was written in the beginning of the copper age some 2500 years later by Vyas. It is for this reason that the next festival is celebrated as Gita Jayanti. For this Saraswati Jayanti is quietly celebrated next and preceding Holi. In fact, Holi is the celebration of purity and Holika represents the burning of the vices and this old Kaliyugi world. The next festival is Nau Ratum and this signifies the Shakti power to destroy Dasher. Hanuman Jayanti is the memorial of all those who were able to conquer the five vices and decorate themselves with love and humility. Then Raksha Bandhan is to take a vow of purity with Shiva, demonstrating complete purity. At this stage, these confluence age festivals represents the purification of all souls as well as the elements. Here the stage is set for the re-creation and establishment of the new world and the new world is then ready for the birth of the first Prince of Satyug, Shri Krishna, and this is celebrated as Krishen Janamastami. Radha is born a few years later as the first Princess of Satyug.

Diwali is then celebrated as the coronation of Lakshmi and Narayan as the first Empress and Emperor of Satyug and this event marks the official beginning of the golden age as 01-01-01, meaning the first day of the first month of the first year of the golden age. This is about 25 years from the start of the new cycle. This is the reason Diwali is celebrated as the beginning of a new year. It is to be noted that the childhood days of Lakshmi and Narayan is that of Radha and Krishna. In reality, Saraswati and Brahma, Radha and Krishna are but the same souls, but in

successive births. In married form, Radha and Krishna become Lakshmi and Narayan. Looking at it in terms of births, Radha and Krishna have their first births in Satyug and their eighty-fourth birth in Kaliyug as Saraswati and Brahma. Vishnu and Mahalakshmi each represent the dual form of Lakshmi and Narayan. The month of Kartik is the most auspicious because it represents transformation, newness, re-creation and change from the old to the new. Kartik means to wash away the vices by bathing with the knowledge of the Gita for purification and it is only symbolic that you bathe with the water of the Ganges

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